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INTRODUCTORY.

VEGETARIANISM—WHAT IS IT?

THE answer to this oft repeated interrogation is plain and simple. That man as a physical, intellectual and moral being, desiring the development of all his faculties to their fullest extent, can best accomplish this desire, by living in accordance with his original constitution, by understanding rightly his own nature, which requires that, for food, he should subsist on the direct productions of the vegetable kingdom, and totally abstain from the flesh and blood of the animal creation. It must be borne in mind however, that a man who possesses no desire for this three-fold development of his faculties, may not, and we may venture to say, will not appreciate the facts and arguments in favour of this principle. "He that doeth the truth, cometh to the light." It is the moral and intellectual man who will most readily understand the truth upon this, and every other subject connected with the elevation of human nature.

This characteristic principle of Vegetarianism then, is not merely theoretical and

speculative, not an abstraction which may or may not be in accordance with the order of nature, but is a principle which is sustained by the teachings of Comparative Anatomy, the doctrines of Human Physiology, the testimony of Analytical Chemistry, and the truths of Sacred and Profane History. This might be clearly proved were it proper or necessary in this connexion. But in an article intended merely as introductory to what is to follow in the American Vegetarian, a long dissertation upon all or any of these sciences would be out of place. We are satisfied from our partial acquaintance with them, and from personal experience that Vegetarianism is based on the immutable laws of truth; and it shall be our endeavor from time to time to satisfy the minds of our readers that the Vegetarian principle is supported by all these important sciences, and by the experience of the wise and the good in every age of the world.

We would say also in answer to the interrogation at the head of our remarks, that Vegetarianism is connected with a grand set of social and moral reformations, not aiming at the elevation of a few merely, but securing the amelioration of the common lot of the human family. It includes kindness and humanity to the lower animals. It harmonizes with the great Temperance reformation, going deeper, however into the grounds and reasons of Abstinence, striking at the foundation of all drinking habits, removing the incentives and inclination to the use of intoxicating drinks, and showing that these arise principally from indulgence in stimulating flesh meats. The practical Vegetarian is

habitually free from thirst, and hence, as a matter of course, Vegetarians are found to be strict Temperance men. The two principles must stand or fall together. We would impress this fact upon the minds of our Temperance Reformers. Vegetarianism bears a distinct testimony against war, and all that sanguinary and inhuman system which trains men to butcher, slaughter and destroy their fellow-creatures. It is opposed to capital punishment:—for who that would not willingly take the life of an animal, could be induced to consent to the destruction of the life of a fellow-creature. In short Vegetarianism is based on some of the purest feelings and instincts of our nature—the most important facts in history and science—favoured by many of the wise and the good in all generations, and intimately associated with the vital progress of every Reformation of the age; we think Vegetarianism commends itself to the calm consideration of the reading and reflecting portion of the community, and to the home and bosom of every family.

Accordingly the importance of a pure Vegetarian diet will be strenuously inculcated as one of the essentials of physical health and mental enjoyment. Temperance in eating and temperance in drinking will be enlarged on with emphases proportionate to their high importance. Exercise in the open air, will be urged as contributing essentially to the full development of the bodily powers. The advantages of a daily use of the bath will be frequently enforced; and the physical education of the rising generation, will be discussed in a spirit of impartiality and with all the data which a long experience in Vegetarianism and a careful observation of the conduct of mankind have furnished. Brief and impartial reviews of new works treating upon Diet or Physiology will likewise be given.

It may not be inappropriate to state in connexion with the preceding remarks that the objects of the American Vegetarian Society are to induce habits of abstinence from the flesh of animals as food; the dissemination of information upon the sub-

ject, by means of this periodical, its organ; by tracts, essays and lectures proving the many advantages of a physical, intellectual and moral character, resulting from *Vegetarian habits of diet*; and by these means to secure, through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to civilization, to universal Brotherhood, to the prolongation of life, and to the increase of human happiness generally.

We have thus given a very general description of some of the leading topics which will be discussed, and presented on a larger scale and in more particular detail in the succeeding numbers of our work the "Vegetarian." We feel fully assured that the adoption of the principles, together with a consistency in their application will gradually lead on to a more complete knowledge of all that the theory of Vegetarianism involves; that it will secure

"A sound mind and a sound body,"

and that a practice in other respects according to the dictates of truth will confer health, strength and physical energy; that the mind will become more fully developed and invigorated, and that all the pursuits of life, under Vegetarian guidance will lead to the attainment of a happy, mental serenity and of grateful feelings to the Great Author of our Being. W. M.

RELIGIOUS INFLUENCE OF FLESH EATING.

BY DR. W. A. ALCOTT.

THAT we should "love our neighbor as ourselves," is not only a direct and oft repeated injunction of the New Testament, but a necessary inference from nearly every part of it, and even from the pages of the Old. We are also taught, with nearly the same clearness, that we have no right "to cause our brethren to offend." In truth, if the former doctrine is true, the latter must be. The one involves the other. And Paul says: "Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Or as DODDRIDGE, in his excellent paraphrase

renders it: "Therefore, if meat of any kind scandalise my brother, and lead him into sin, I would not only abstain, now and then, from this or that agreeable food, but would never as long as I live, eat any sort of flesh. I would subsist entirely on vegetables, that I may not scandalise and ensnare my brother, if there be no other way of avoiding it."

But what is it to cause a brother to offend? *Who is* our brother, and *how* is the offense caused? The first of these questions is so plainly answered in the Bible, that we need not hesitate. Every individual in the human race is a brother. How the offence may be caused is quite another question. Perhaps it may be done in various ways.

In the journal of the Rev. Mr. Mason, of the Maulmain Burman Mission, under date, August, 12, 1849, we find an account of a highly interesting interview of Mr. M. with an intelligent Burman laborer, whom, to his great surprise, he found well indoctrinated in the great leading truths of the Christian religion, and almost persuaded to become a disciple, and yet continuing to withhold his assent. What was the difficulty? Let us hear Mr. Mason's own reply. "I endeavored to find what there was in his mind which prevented him from becoming a Christian, but I could obtain from him no objection but the common one, of Christians killing animals."—(*South Baptist Missionary Magazine.*)

Now I have long known that this objection is, as Mr. M. observes, a *common* one in the minds of the great mass of the people of the East, who do not think for themselves, but suffer their religious leaders to think for them; but that with the more enlightened and thinking class, not belonging to the sacerdotal ranks, it was a very frequent objection, I was not fully apprised. And yet I was, as it plainly appears, entirely mistaken. For if doubts should remain in the minds of any of my readers, they will allow me to quote from the *Missionary Herald* for November, 1850. The extract is from a letter of Mr. Lovell, Missionary at Ceylon.

"Once," says he, "I met a learned Brahmin and asked him what he thought of Christianity? He replied, that by reading the Bible he was satisfied that the Christian religion was true, except in this one thing. Your Missionaries, he said, have given a different interpretation to some of the passages in the Bible for the real ones; for example, it is said in the Bible: 'Thou shalt not kill.' This commandment, he continued, was given not only to prevent the taking away of human life, but it extended to the life of animals, &c.; whereas, your Missionaries interpret it as referring to human life only, and so they venture to kill animals and eat their flesh, which is a gross sin.

"I referred him to the passage which says, 'Every moving thing that liveth shall be meat for you.' He answered, are you and your Missionaries so unmerciful as to take away the lives of innocent animals—as to kill the ox in the evening, which had worked in the fields in the morning? I then remarked, our religion consists not in eating and drinking; and asked him whether the Sivas do not kill animals and eat their flesh. The Brahmin said the Sivas are another sect.

Mr. S. Do you not receive temporal benefit from them (the Sivas)?

Brahmin. I do.

Mr. S. Is it lawful to get from such flesh-eaters?

Brahmin. Not lawful.

Mr. S. Will not such attain heaven?

Brahmin. I do not say that they will not attain heaven. Every sincere, pious soul will go to heaven whether he eats flesh or not. My meaning is that the life of animals must not be taken. I disapprove of this alone in the practice of the Missionaries. There is no doubt that idolatry will lead us to destruction, but only for our livelihood we support it."

Now I submit to any candid reader in the world, whether here is not a case in which we "cause our brother to offend." In Ceylon and Burmah, the great difficulty in the way of the spread of Christianity, is that Christians kill and eat animals. But is this condition of things confined to

Ceylon and Burmah? Would that it were so! Alas, the same difficulty is found, with rare exceptions, all over the East, if not all over the world.

Let it not be said that this cause of offence is not general. The two persons above named are a fair representation of the Eastern world. The Brahmin represents the learned, and as he believes, so the others of his caste believe; and their opinions give law to scores of millions of inhabitants. And then the intelligent Brahmin laborer represents another class of citizens—the next in point of importance and influence to the former.

I am very far from saying that the war we make on animals is the only error we commit which causes our Eastern brethren to offend; for I do not believe it is so. And yet we have the most positive assurance which facts can give, that it is a leading one, if not the principal.

Let us not attempt to evade a great and important inquiry, which in the Providence of God is forced upon us. Let us come directly to its consideration. The question is this: Shall the cause of offence which is detailed in the preceeding paragraph be continued? Or shall the killing of animals, so far as flesh eating is concerned, be abolished?

It will doubtless be seen that the defence of our Missionary, Mr. L., as mentioned above, was unsatisfactory to the Brahmin, as indeed it ought to have been. Is there a better? and if so, what is it?

Is it said that mankind, though they may subsist without the destruction of animals for food, would yet be less efficient in their labors particularly the labor of their hands—in other words, that they must have flesh to give them strength? The assertion is met, on the broad page of human history, by a direct contradiction. In the best days of nearly every nation that has obtained the empire of the earth, its most efficient population has been sustained without animal food; and even now the greatest proportion of hard work which is performed, beyond the boundaries of England and the United States is done by Vegetarians.

Do you say, with BUFFON, that man would deteriorate, in this way? The nations which use most flesh, though they may be strong for a time, come soonest to the zenith of their glory, and soonest and most certainly have a downfall. So also the individuals and families which make up nations. Nowhere is there so great a necessity for attending to the laws of health—especially those which concern hereditary descent, intermarriage, &c.—as in flesh-eating families. Nowhere else is there so much scrofula, insanity, fatuity, and other hereditary disease. But to enter fully upon the defensive, and answer gratuitously, all the arguments—weighty or imaginary—which ignorance, prejudice, and superstition might suggest, would be tedious and cannot now be necessary. They are almost innumerable. And yet they are neither more weighty nor more numerous than those which were urged fifty years ago against the discontinuance of the use of alcohol as a beverage.

Before we allow ourselves as Christians to continue a course which “causes our brother to offend” to such an alarming extent, we should at least be able to exhibit good and substantial reasons for that continuance, such as we shall not be ashamed of hereafter. But such reasons, I fully believe, cannot be shown. Plausible as some of them at first might appear, they would be found on a close inspection, to resolve themselves into a simple one, viz: fondness for flesh-eating. Men have drank alcoholic drinks in all ages and circumstances, because they were fond of them. Other reasons there may have been, but they had in reality little weight. So is it in regard to animal food.

It is the cruelty of the practice in question, however, which strikes an inhabitant of the East. He beholds us engaged from our earliest years, in a bloody and relentless war against the animal tribes—partly for our sustenance and partly for other purposes. He beholds us professing to be the disciples of Him, whose highest attribute is mercy, and yet withholding mercy even to our defenceless domestic animals. If we are unmerciful to each other, he

may, perhaps, get over that. These Christians, he may say, believe in a future state, where things are to be equalized, as far as their conduct to their fellow man is concerned. But as they deny the brute an immortality, how is it to be remunerated, when he suffers during life, or is cut off prematurely?

CORRESPONDENCE.

LETTER FROM DR. T. L. NICHOLS.

FATHER METCALFE:—

A Vegetarian experience of more than forty years has given you this title, and it is the one by which we always speak of you in our family. I consented to the use of my name as an associate editor of the "Vegetarian," because you and our Philadelphia friends desired it; but I have chosen to give my contributions in the form of familiar letters to yourself.

Compared with yours, my Vegetarian experience is slight, imperfect, and unimportant. It began some sixteen years ago. My attention was called to the subject by the lectures of the eminent Professor MUSSEY, then of the Medical Department of Dartmouth College, where I was at that time attending my first course of Medical Lectures; and I also had the advantage, at the same time, of attending a course of lectures by SYLVESTER GRAHAM.

Naturally interested in physiological speculations, I resolved to try the experiment of living upon this dietetic system. At this time, I was in tolerable health, but my system had, a year or two before, received a severe shock from a severe and badly treated pleurisy.

I began, then, upon a pretty strict Vegetarian diet, discarding, also, all condiments but salt, all spices, all narcotics. I also took vigorous exercise, and a daily bath. My recollections of this period of my life are very pleasant to me. I remember that I constantly increased in mental vigor, and clearness, and also in bodily strength. My mind became remarkably clear; all my faculties were readily at command. I wrote, and spoke in public with great facility, and though

but twenty years of age, I gave numerous courses of public lectures on Phrenology and Physiology, I believe with good acceptance.

I persevered in this course of living for a period of eighteen months. Much of this time I was travelling from place to place, living at luxurious hotels, and dining at tables furnished with "all the luxuries of the season;" but I remember well, how sitting at such tables, and paying two dollars a day for my board, I cheerfully passed by all the so-called luxuries with which the tables groaned, and made my dinner chiefly upon a potato mashed up, with a little salt, and some milk poured over it; and in no other way, to my thinking, does a potato, roast or boiled, taste so delicious. The milk developes the flavor of the potato much better than butter.

I improved in vigor, in serenity, in one word, in *health*, during all the time I lived in this pure, and natural, and beautiful manner. The world seemed a paradise; and I felt as if I was proof against pain and adversity. All my ailments left me. I was indiscribly light and cheerful. I enjoyed all my powers and faculties up to their point of development, and felt, every day of my life, that mere existence was a luxury. I could not comprehend what people meant by having "the blues."

I continued in this course for the space of a year and a half. I shall not apologise for, nor mourn over my back-sliding. This mode of life was an experiment, and not the result of any settled conviction. I found myself in a boarding house, to some of the inmates of which I was attached, and where the food was almost entirely animal. One day I thought I would try the effect of a return to the common system of living. Believe me, I was not led to this by any longing for the flesh-pots. I remember the first piece of meat I tried to eat. It was a very thin, and very small slice of lean beef. I looked at it—turned it over—smelled of it; and at last, with a feeling of irrepressible disgust, contrived to swallow it. Pardon me these details. I know how they will affect you; but they

seem necessary to my story, which, though egotistic, may not be the less useful. The next day I ate flesh with less repugnance, and gradually my fondness for it came back, and I lived as others did—more carefully, perhaps, but still in a very omnivorous manner. I drank tea and coffee, the latter, particularly, in immoderate quantities. I sometimes took, but was never addicted to wine or spirits. Tobacco I never used.

Yet with all this, the good effects of my year and a half of pure diet and correct habits, lasted me for a long period. When I began to live as other people do, I was at my highest point of health and vigor. I was never sick for an hour, and never suffered a pain. And it was five years before I had lost the stamina I had gained, by a few months of correct habits. I was exposed to hardship, privation, and worse than both, to excess; but all this time my Vegetarian constitution triumphed; yet I felt that it was giving way day by day; and as my life glided on, and I compared my sensations with what they had been, I became satisfied that my pure life was the true one, and that if I wished to be either useful or happy in a high degree, I must return to it. I resolved to do so but postponed the time. Indeed, the use of stimulants, especially coffee, had become now so habitual to me, that in the midst of severe and exhausting labors I shrank from the change.

In the winter of 1847, a little more than three years ago, I providentially became acquainted with my present wife, then Mrs. Gove, whom I had previously known only by reputation, and much respected as an eloquent teacher of Physiology. I found that she had lived for twelve years as I had lived for a year and a half; and her example and influence decided me to put in practice my resolution to return to a pure and natural life. I did not hesitate. At once I abandoned flesh, tea and coffee. At once I entered upon a course of bathing, which wonderfully sustained me; and though I had to contend against the inroads of ten years of bad dietetic habits, I believe that before

one month had passed, I had in a great degree recovered from the reaction of narcotics.

Gradually, week by week, my strength increased, my spirits rose, the serenity of my mind, in its calm power, returned to me. I began to feel the influence of a purer life. I lost, rapidly, all desire for flesh and stimulants, and I no longer felt I must drink a cup of intensely strong coffee, before I began my day's work of writing, as had been for a long time my custom.

In an incredibly short space of time I recovered my health. The wrinkles left my face, the sallow hue, produced by coffee, went out of my skin. I looked fresher, and younger, and was capable of far more endurance. I believe that I look, and I am sure that I feel, ten years younger to-day, than I did three years ago. I am at my highest point of weight, one hundred and forty pounds. I can carry a person as heavy as myself up a long flight of stairs; or undergo almost any amount of labor, bodily or mental, without permanent fatigue. My nerves have recovered their tone, so that pain does not affect them. In my meat and coffee days, I had a horror of the dentist—now I can sit in his chair, with nerves unshaken. I have had some old roots extracted, and some old cavities filled, which I could not formerly bring my mind to submit to; but a toothache, or any other ache, I never think of.

I have now, after three years of Vegetarian, and Water Cure experience, got back to where I was so many years ago. I have the same health, the same calm strength, the same serenity, the same happiness. All the future, in this world and the next, looks bright before me. My disgust of a flesh diet seems deep, fixed and unalterable. I have not the least desire for stimulants, and I can see no possible motive which can induce me to change my present mode of living, unless it is to make it more and more simple, and more in accordance with natural laws.

Such, my dear sir, has been my experience. It is not long, like yours and

your excellent partner's. It is not life-long, like that of your children, grandchildren, and many of your friends of the second and third generations; but it may not be on that account the less instructive. I have tried the experiment fairly, over and over, and the result is a full belief that a pure diet will go far to restore the whole human race to health and happiness.

Yours for the Truth's sake,

T. L. NICHOLS, M. D.

MEAT.

BY JOSEPH WRIGHT, A. M.

WHAT is meat? Anciently this word was never used to mean *flesh only*, but was used for *food generally*, it was applied to anything that yielded the most nutriment; to anything that sustained, nourished, and augmented life. If man takes into his stomach, that kind of food, which best supplies, sustains, nourishes and augments his material organs from natural wear and tear, then he is legitimately obeying the laws of his Creator in promoting longevity by natural digestion; but if, on the contrary, he takes into his stomach that which requires a longer, more retarded or accelerated action of his vital organs, than what is natural to them, to digest his food or eliminate his carbonized or worn out tissues, &c., then he acts contrary to the laws of health, *longevity and nature*, and becomes in some measure, as much a *felo de se*, or self murderer, as ever was Dr. ADAM CLARKE'S tobacco consumer. It is a well known fact, that vegetable meat or food does not require for its digestion either a longer or more accelerated action of the vital organs of man than what is natural; and yet that food yields a considerably greater amount of nutriment than the same weight of flesh; notwithstanding, flesh requires a longer time, a quicker, and stronger action of the digestive and vital organs before its nutriment can be obtained, yet it does not equal in amount the nutriment of vegetable meat, obtained from the same weight of matter, by some hundreds per centum, on an average.

These facts being known, we are compelled to believe, that the most developing and best diet for our health and longevity, must be derived from the vegetable kingdom; and we regret to say that those who will not adopt this best diet, cause themselves to be tortured with all those diseases that their carnivorous habits may have induced upon their bodies, as well as cause their lives to be shortened by their own action of forcing their vital organs to perform unnecessary, unnatural and unlawful actions.

South Camden, Feb. 1, 1851.

THE ANGLO SAXONS; VEGETARIANS.

BY DR. W. A. ALCOTT.

THEY who have given up the old arguments in favor of flesh eating, and no longer presume to tell us that the teeth and intestines of man are those of carnivorous animals, &c., seem yet inclined to prolong the discussion by reminding us that the descendants of the Anglo Saxon race—the true Yankees—the English and Americans—the most enterprising men in the world—are great flesh eaters. The fondness of the English for beef, they tell us is proverbial.

This argument, it must be confessed, staggered us a little, for a time, but the difficulty was soon seen through. On consulting the best English Dictionaries, it turns out that the names of all kinds of food prepared from the flesh of animals—beef, mutton, venison, pork, &c., are of French origin, and came from Normandy with William the Conqueror, about seven hundred years ago. The Saxons had the names of the animals, but not the names of the flesh. It is fairly inferred, therefore, that they were Vegetarians; and that the enterprise and energy of character which has so distinguished the English and Americans was inherited, at least in part, from the Saxons.

Thus, like all arguments which have been got up for the purpose, this Anglo Saxon argument has fallen to the ground. It was, indeed, quite suspicious before. The vast amount of scrofula and consumption in England and America has

startled even those who believed they owed their energy to flesh eating. If animal food was a cause of physical energy, then why, they were inclined to ask, should its continuance permit that strange deterioration which is so generally witnessed in both these countries? W. A. A.

THE AMERICAN VEGETARIAN

'Tis Virtue only makes our Bliss below
And all our knowledge is—OURSELVES TO KNOW.

PHILADELPHIA, PA, FEBRUARY 1851.

TO OUR FRIENDS,

THE Committee on Publication appointed at the Annual Meeting of the American Vegetarian Society in September last, for the purpose of establishing, if practicable, a periodical or organ for the concentration and diffusion of the knowledge of Vegetarian facts, principles and movements,—have so far accomplished their duty as to warrant the issuing of this second number of the "*American Vegetarian and Health Journal*," and to accompany it with the assurance that IT WILL BE CONTINUED. The Committee received their charge from the Annual Meeting in full faith that they were to endeavor to secure the objects stated. They accordingly entered upon the duty with the determination to accomplish it as faithfully. For a time darkness and doubt appeared to rest on every effort;—disheartening prospects presented themselves on every hand; and difficulties loomed up before their mental view of an insurmountable character. These are, however, overcome—success to a considerable extent has crowned the efforts—the prospect is bright and cheering, and light and love smile benignly on the undertaking. "THE AMERICAN VEGETARIAN AND HEALTH JOURNAL," is now fairly launched, full-rigged and manned, with a bountiful supply of comforts and luxuries;—to all who choose to accompany us we presume to promise a year of profitable pleasure and interesting instruction. It is true the "VEGETARIAN," is somewhat smaller than was anti-

cipated; but it can easily be enlarged by the efforts of our friends. Let but a sufficient number of names be added to the list, and the number of its pages will be promptly increased; and as sympathy between readers and writers increases, the contributions will be multiplied, varied, expanded, elevated and refined.

The Committee now solicit "aid and comfort" from all the friends of Vegetarianism. Much has yet to be done to place the CAUSE in the position that its importance demands. Subscribers, Correspondents, Oral Advocates and Means are all essential. This periodical is not the effort of any private speculation—it is the property of the Society, of which any person may become a member by complying with the Constitution; and the proceeds of the work, if any should be realized, will be religiously appropriated to the development of Human Science and the objects of the Society.

COMMITTEE.

☞ THE NEXT NUMBER will be issued about a week earlier in the month than the present. Several articles are already on hand, and we feel authorized in anticipating an interesting and varied intellectual repast.

☞ A LIST OF DONATIONS for the American Vegetarian will be found on the last page. We there also acknowledge the receipts of money from subscribers.

WINE AND FLESH.

By wine, in the above caption, we mean fermented wine—not such as the proud Eastern Monarch required his slaves to press directly from the rich mellow pulp into his cup. To the latter we have no objection whatever. No objection did we say? We recommend it. Or rather we recommend the fruits themselves, with the juice in them, not as drink but as food—as a part of our morning and meridian meals.

We mean, then, by wine, what is commonly meant—fermented wine of some sort—fermented fruit juices. All fermented fruit

juices, or even farinaceous substances are properly wines; and they all contain alcohol, in greater or less quantity. Some of them, as the Madeira, contain their 25 per cent; others, as the home brewed beer, 1 to 2 only.

These, then, it is we would associate with flesh, as its yoke-fellow. Both belong to the same stage of human progress. In sickness and in health they belong together. They ever have belonged together; and together, we venture the prediction, they must live or die.

We are not indeed ignorant that the Temperance cause has made many temporary conquests and some real progress in a manner, independently of Vegetarianism. And yet, whenever and wherever it has made any considerable advances, it has brought Vegetarianism along with it. SYLVESTER GRAHAM was at first a Temperance lecturer. Judge ———, of Roxbury, Mass., who for some time was practically a Vegetarian—perhaps is so still—began his career by being a staunch friend of Temperance. In truth, there are Vegetarians in every part of our country, who date their conversion from considerations to which they were led by their studies and labors in the cause of Temperance.

We have said that wine and flesh belong together. Solomon has coupled them together morally. He speaks of "wine-bibbers and riotous eaters of flesh." Wine, from its acidulous tendency, begets a desire for alkaline—stimulating—food. And the latter, by its stimulus, creates a morbid thirst, which, unsatisfied with plain water, seeks the gratification, not to say acidulous effects of wine. Who has not observed the natural connection between meat and oyster suppers, and the wine cup?

But we were most struck, by observing in the study of disease, especially the treatment of disease, that whenever the use of wine is inadmissible, that of flesh or fish is deemed so; and on the contrary, that whenever animal food is objectionable, so also are fermented liquors. And again, in the state of convalescence which follows fevers and other acute diseases, whenever a little wine is thought ad-

missible, a little flesh is recommended also, or at least a little broth or beef tea.

Thus in sickness and health, wine and flesh are, according to the vulgar saying, "hale fellows well met." Or in other words, to repeat what we have already repeated, they belong together, and together must live or die. If the Temperance cause is to "go on to perfection," its friends must abandon animal food. Or if they retain animal food, it is almost necessary—we will not, we dare not, say quite so—to retain fermented drinks.

Now, which shall be done? Will we abandon the Temperance cause in toto? Will we return to the use of wine, brandy, gin, whiskey, and the whole host of minor drinks, which like so many fountains concentrate to form the mighty stream of Intemperance? I trust we shall never do this. Let us, then, take the other course. Let us abandon both wine and flesh. This, indeed, is the prospect before us. The work is already begun in both hemispheres. The ball has begun its motion—a motion which will not be likely soon to cease. This modern Cannibalism, is not destined always to disgrace and dishonor mankind. A better day is coming. Already we behold its dawn. The day star has risen. The Sun of Temperance and Righteousness will ere long appear to gladden all hearts and dispel all darkness, and bring forth to an astonished world, the perfect day.

W. A. A.

DISEASED MEAT.

BY S. M. HOBBS.

THE *fact* that no inconsiderable portion of the meat sold from our markets, provision stores, and carts, is more or less in a positive and active state of disease, cannot be questioned a reasonable moment. The thing is obvious to every one who has an eye to see, a nose to smell, a head to think. Alarming as this statement may be to some, it is, nevertheless, capable of the strongest substantiation. Facts, figures, and the invulnerable philosophy of *common sense* and every day observation tell its story in no vulgar light and power.

This general disease of meat from the shambles is not only reasonable, natural, just what might be expected, but it is the *only* con-

dition it can possibly be in, taking the facts that hem it round. Let us look into the matter and see whether it be not so.

Almost all the meats in our markets, and particularly almost all that meet with a ready sale, have been through a *fattening process*. This process, as every one ought to know, is but another name and way for crowding, and swelling, and puffing up the animal with one disease after another. It is technically called *stall-feeding*, and is the best possible manner that could be had to empoison and filthify the whole subject. The animal must be hardly allowed to move, is crammed, stuffed with stimulating and concentrated food, and encouraged to eat ten-fold more than the wants of nature demand, or her mightiest efforts can master. This course is pursued for months, sometimes for years, when the victim, nearly ready to explode—a mass of corruption, and filth, and disease—is pronounced ready for the axe and the knife. It goes to market full of bad blood and worse fat, a bundle of tumors and incipient suppurations, as delightful a jumble of all that can disgust and turn a good stomach, as a blind and outrageous man, or an artful and industrial demon could desire.

This is a “true bill” of nine-tenths of the fatted meat offered for sale. Is it wild, fanatical, unphilosophical to pronounce it DISEASED? Can it be otherwise? Can an animal that has been cooped up, often deprived of light and pure air; which has hardly moved a limb, not *exercised* a muscle for a year, whose lungs have been driven, from day to day, into smaller compass and feebler action; which has not eliminated a drop of pure blood in all this time—can this be a healthy animal? Can this be fit for the human stomach! Can this assimilate with, and make pure, genial, healthy blood in man! We believe—*know*—it cannot. And so does every one but a stall-fed and more than beastly epicurean.

As it is with beef so it is with other animals—the sheep, the hog, and the multiform tribe of poultry. Similar causes will produce similar results. Over feeding and want of exercise is sufficient, and always produces diseases in animals, as well as in man. Particularly is disease, in its most odious and devastating forms, found in the domestic Hog; that sum and circle, and concentration of scum, grease, pollution and death. Wallowing in filth, reveling in offal, and eating what every other animal passes by in absolute disgust; a thing of bloat and ulcer; bathed in an atmosphere that is death to all else that boasts animation; who can believe but that the only

side of a man's stomach it should ever be found is the distant *outside*? Who does not admire the wisdom, the *taste*, the philosophy of the Jewish code, that would “touch not, taste not, handle not” the emphatically and literally “unclean thing?”

It does not require much of a philosopher to see what effect this diseased meat must have on the system. If the fountain is filled with gross filthiness, the stream will be of a like nature. It cannot be otherwise than that disease must follow. Indeed, nothing is more certain than that such is the case. That formidable range of stomach complaints, known under more names than there are letters in the alphabet, have, to a great extent, their creation from this cause. The racking gout and agonizing rheumatism may often be directly traced to diseased and miserable meat; while there is not a malady in all civilization that is not assisted and aggravated by it. Scrofula, with its manifold ramifications, is fed, fattened, and made strong by it; and many of those direful diseases of the skin, in the shape of greasy, foul, repulsive eruptions, have a similar source. There is no end to the catalogue. There is hardly a disease which this matter has not a big finger in, and oftentimes, as we have remarked above, it is the direct source of the most malignant and fatal diseases. What reasonable, and candid, and light-receiving mind presumes to doubt it? Facts, figures, philosophy prove it; of what use to doubt? That man must have a very extraordinary conception of his constitution who supposes it can change the poison of active disease into healthy, nourishing, vigorous blood; who supposes that the beef, pork, veal, mutton, &c., he eats, every fibre of which groans under some fearful distemper, ready to consume the animal; such a man must have an extraordinary opinion of his physical powers who supposes that these things will give him a body free of disease.

There is another consideration—*quite a feature*—we had nearly neglected to mention. It is a well-known fact to the “trade” that this stall-fed, and still-fed, and puffed and bloated class of animals, frequently, in the course of their barbarous and cruel diet, *drop dead*. *Almost universally these same masses of corruption and death are brought into market with other meats and sold*. The markets of all our great cities are daily witnesses of such atrocious doings. It is the constant subject of jokes, and winks, and boasts among butchers and venders. Again we say, can any disbelieve that diseased meat is found in

our markets, and that all manner of disease is the result?

In view of these indisputable facts; knowing as we do that almost all the animals slaughtered among us are impregnated with active disease; and knowing also, that men can live and be well and strong on a vegetable diet; would it not be far better to dispense with meat entirely? As God made man, with pure and natural appetite, he never tasted meat. The blood of the slaughtered animal never polluted his lips. Unquestionably the banishing of the "flesh pots" from our tables would at the same time banish many of the diseases that afflict society. We sincerely believe this would be the actual result. Emphatically is this our conviction when we regard the fact that there is very little meat used that is not totally and unqualifiedly unfit to put into the human stomach. The fearfully increasing inflammatory complaints all around us might be speedily driven to the tomb of the Capulets, were a change made from meat to a proper vegetable regimen. Society would be better every way. The ferocious passions that too often brutalize man would be transferred into the gentler affections, and a broad and genial brotherhood run through the vast family of mankind.

But the limit of our present article will not permit us to present the advantages of a vegetable diet over a meat one. Indeed, it was no part of our design. But we never can refer to diseased meat without advising it to be thrown where we are fast throwing physic, "to the dogs." In closing, we most earnestly beseech the public to examine this matter; to look and see whether these things are not so. We beseech them when they buy, but more especially when they *swallow* this meat, to think that they have filled their stomachs with the elements of disease, and that it will one day assuredly triumph in pain, and perhaps in death.—*Water-Cure Journal*.

THE CONTROVERTIALIST.

INTRODUCTION.

THIS department of our periodical is intended to offer an opportunity for a free and open discussion of the various aspects of the Vegetarian system. Objections of different tendencies are frequently raised, —correspondents often state the difficulties presented to their minds, when studying its principles; contemporary periodicals,

and even books, not uncommonly contain remarks adverse to the Vegetarian theory. It is designed to devote a page or two of each number, in replying to such remarks, and attempt as well as we may, the removal of such objections. We believe it is always advantageous to the cause of truth, that it should be seen on all sides; and if we thought the principles of Vegetarianism would not endure this test, we should regard it as unworthy of that public attention which, under our present convictions, we feel fully justified in claiming for it.

It will be our endeavor to give as complete a reply to each objection as we deem its importance merits, and our limited space will permit; and we hope to satisfy all, in the course of our subsequent numbers, that abstinence from fish, and flesh and fowl, is in accordance with the original nature of man; with every right principle; with justice, mercy, temperance, humanity and health; and that it would prevent cruelty, misery and disease; and hence we earnestly commend the system to the deliberate and mature consideration of all our fellow beings.

W. M.

DR. WIETING vs. VEGTEARIANISM.

BY LEWIS S. HOUGH, A. M.

DR. WIETING has been engaged, during the present winter, in this city, lecturing on Physiology. He seems to have a fine tact for amusing and pleasing the people, and probably conveys to them much useful information. In doing this, however, he takes occasion, either through want of information or wrong motives, grossly to misrepresent the subject of Vegetarianism.—On several occasions he has attempted to reflect upon it, ridicule or odium or both. He refers to the Vegetarians as being a weak, disordered class of people, whose principles and offspring will run out within one or two generations, if not sooner.

If the Doctor will call on some of the Vegetarians of this city, he may be persuaded by ocular demonstration of the falsity of such assertions. He may behold living specimens belonging to three generations, without being able to discover the least symptoms of "running out," or failure of principles; but on the contrary, he will see fair evidence of success and future triumph.

At times, after throwing out such false and vague remarks about Vegetarians, the Doctor has been confronted by some rather healthy, robust looking men who belong to that order. His method of evasion then is usually this: "Do you use butter, cream, &c." To which the answer being generally in the affirmative, he then denies their being Vegetarians, and seems to attribute all their healthy looks to the use of those substances.

The Vegetarians of this city consider as animal food such substances only as have been a component part of a living animal body. And hence they regard themselves as abstainers from animal food, while they use such substances as milk, cream &c. Yet they by no means consider these substances as *the basis* of their diet, as the Doctor seems to suppose and imply. But they regard *the fruits, farinacea, and vegetables* as *the basis* of their diet, and the others as accompaniments, to be used, or not used, at their own option.

Any physiologist, unless of very superficial views, will see at once that the *fruits* and *farinacea* are far better fitted for building up strong and substantial structures of the body than milk, cream, &c., which are fitted by nature to nourish those structures, when in a state of rapid growth, as in infancy and childhood, and not to sustain them in a condition of full maturity, unless used only as accompaniments to a more substantial diet, consisting of *fruits, farinacea and vegetables*. Look at some of the lower orders of animal creation, that subsist exclusively on vegetable productions; as the elephant, camel, horse &c.—Have they not strong and substantial bodies, without the use of the cream and butter of which the doctor so much prates?

The Scriptures say, 'Milk for babes, but *strong meat* (*substantial food*) for men.' (the word *meat* in the Bible, being generally used as synonymous with the word *food*.) The Doctor is hereby advised to use less of milk, cream, &c. in his diet, and more of the fruits and farinacea, letting alone forever all animal food, that he may advance from a state of *infantile* knowledge in human physiology, far enough into moral and intellectual manhood, to perceive *the truth* more clearly than he now seems to see and speak—for as he now stands, he evidently lacks either knowledge or integrity, or both—As no man of sound science and moral integrity, will suffer himself, while occupying the station of a public teacher, to speak so vaguely, truthlessly and perniciously to the world, and thus encourage its self-destroying delusions.

As an example of his fallacious assertions, not many evenings since, he is said to have related to his audience that there was in Boston a Vegetarian doctor who had already buried two wives and had two *idiotic* children! If such a case exists, and were investigated, it very likely would be found that causes for those evils would be found entirely unconnected with Vegetarianism—for there is evidently nothing in the cooling, healthful influence of a well-selected vegetarian diet that tends either to shorten life, or drive the brain into the heat of insanity, or idiotic vacuity. And yet the Doctor, by relating such a case to an audience, would evidently leave on their minds the impression that a diet exclusively vegetable, would be in its effects on human welfare, most direful.

Again the Doctor has much to say about the Esquimaux living in their regions of everlasting snow and ice, and consuming daily several gallons of fish oil, or several pounds of tallow candles!! instancing these as examples of the wonderful provisions of Divine Providence, for the sustenance of man! thus inferring that man is naturally omniverous.

If the fact that man, in his present state of perverted habits and dispersion over the face of the earth does subsist in some conditions of life, by the use of such gross substances as train oil and tallow candles, proves that man is constitutionally adapted to such a state of things; then the fact that man does manufacture intoxicating drinks and uses them, proves that he is by nature adapted to their use.

Will the Doctor pretend to hold up to the civilized world, the Esquimaux as good specimens of human life, health, dignity, perfection and happiness? Who does not at once see that they are all grossly perverted specimens of humanity? and doubtless rendered thus, by a wide departure from nature's laws, not only in relation to climate, but still more so in relation to diet? Who with any degree of intelligence and reflection can for a moment believe, that in the original and perfect order of nature, the human race were ever designed to drag out their earthly existence buried in the everlasting snows of the arctic regions? And that too, when there is an abundance of room for them in the middle regions of the earth, where nature yields a rich profusion of fruits and grains for their sustenance, and clothes the earth with luxuriant beauty! The limits which nature marks out for man, permit him to go as far north or south from the equator, as he shall find the capability of deriving his sustenance from the

bosom of his mother Earth, and no further. If Dr. WIETING has no better specimens of the effects of flesh-eating than the Esquimaux Laplanders &c., (and these are almost all that are exclusively flesh-eaters) he had better keep silent till he can furnish more promising ones. He should reflect that all the civilized nations of the earth, notwithstanding their flesh eating habits, still use probably four or five times more of vegetable food than animal. And I am persuaded that if that one fourth or one fifth part of animal food were entirely disused, the world would soon become four or five times more civilized and refined than what it now is, and human happiness in every way much increased.

Dr. WEITING's position that vegetable food will not sustain man in cold climates, is sufficiently absurd and fallacious. On this matter I can speak from personal experience. During the twelve years in which I have subsisted on a Vegetarian diet, I have tried the effects of climate, from 55 degrees north, to the tropics, passing some winters far north and others far south, and I have invariably found that I could endure the extremes of heat and cold far better than I did when using mixed diet. It is healthful vital action throughout the general organism, that keeps up a proper degree of animal heat, more than pouring down train oil, or devouring candles or fat meat to furnish the requisite quantity of carbon, according to the Doctor's notion, based, as I suppose on LIEBIG's theory of Animal Chemistry. The carbon is furnished by vital action on the worn-out tissues of the body, and not directly by substances received into the alimentary cavity as food. This all goes directly to replenish the bright arterial blood, and this latter to replenish the various tissues of the body. The vital action on these tissues, wears out their component particles, which are then taken up by the absorbents and reduced to venous blood, which furnishes the requisite degree of carbon for producing animal heat. This being the case, it is evident that the kind of food best fitted to build up sound and substantial tissues, and thereby to promote healthful vital action, is also best fitted to promote a proper degree of animal heat. And that kind of food, in relation to man, is evidently the fruits, farinacea and vegetables, and hence these are best fitted for his use in all climates where it is proper for him to dwell.

I hope for the sake of truth and humanity that Dr. WIETING will either cease to speak at all on Vegetarianism, or that he will inform

himself on this subject, that he may speak more advisedly, and exhibit some degree of candor and veracity.

OBJECTIONS TO VEGETARIANISM CONSIDERED.

No. I.

BY DR. W. A. ALCOTT.

It is often objected to Vegetarianism, that its advocates are the thinnest or leanest of all living men—looking almost as if the wind would blow them away. Show us but one man, it is said, who has adopted the new diet and continued it a few years, who is fleshy, and has a fine constitution, and I will become at once, a convert to your system.

Now it is to be remembered in the outset, that what is called fleshiness is by no means a guaranty of perfect health, any more than red cheeks are so. There is indeed, a difference of natural constitution, which should produce a difference with results. As some naturally have redder cheeks than others, so some are naturally more fleshy or corpulent than others. Generally, however, much corpulence, no less than great leanness, indicates disease. It may be mere plethora—it may be something worse. Fat men, like other fat animals, very often have liver complaint; and sometimes there is a tendency in such persons to dropsy.

Perhaps it may be said by the objector, that fatness, in the usual sense of the term, is not intended, but rather a fulness or plumpness; or at least firm, round, full muscles. This last, it is acknowledged, is highly desirable; and if this is not possessed by Vegetarians, it may be well for us to inquire into the causes.

In the first place, then, we have very few individuals among us who were brought up Vegetarians. For it is here, in America, that the objection is made, and not in France, Middle Europe, China, Japan, Hindostan, &c. where the majority are Vegetarians from necessity, and perhaps ever have been so. With us, they who have abandoned animal food have done so either as an experiment, or to save their health or their money. Excepting, of course, a small Society of Bible Christians in Philadelphia, whose quietness and modesty have hitherto prevented them from being much known.

A large portion of them having lost their health, and gone the round of physicians and medicine, to say nothing of quackery and nostrums, have come to Vegetarianism as a last resort; just as drowning men are said to catch at a straw or anything else which af-

fords them the slightest hope of escape. Such persons, of course, could hardly be expected to be fleshy.

In the second place, we should consider the natural temperament of those among us who are converted to Vegetarianism. For suppose them to be healthy, or at least free from any active disease, still they are usually of the nervous, or nervous and sanguine, or nervous and bilious temperament—seldom, if ever, of the lymphatic. Such individuals as these are never fleshy on any diet whatever. But it is such individuals only, I repeat, that ever attempt a reform in their diet. It is by no means your easy, “lymphatic souls.”

But, thirdly, though what has been said under the two preceding heads is true, there are exceptions to the universality of its application. We know of more than one Vegetarian—we speak, still, of recent converts to the system—who is slightly fleshy; or at least somewhat more than merely muscular. We will give a few cases:

The most remarkable case of the kind is that of Mr. HOWLAND, a printer, in Worcester, Mass. We will not vouch for the entire correctness of his habits in the more minute particulars of his diet; but we *do* happen to know that in *theory* and in *general habits*, he is a most decided Vegetarian. Yet he is what would be denominated corpulent, and has been so for many years; longer, even, than he has been a Vegetarian.

J. H. HANAFORD of Newton, Mass., is the next most prominent instance of the kind to which I allude. Four years ago he was found in a most miserable state of health. We prescribed for him, i. e. we pointed out to him the proper course to save him from that decline upon which he had apparently entered. He followed the prescription, and in less than two years every symptom of consumption had almost entirely disappeared. For some two years past, he has possessed as firm a set of muscles as ever fell to the lot of any person whatever. He is even becoming rather *too* fleshy, so his friends say. And yet, besides the care of a large public school and a Sabbath school, he cultivates in the best manner an acre of ground, besides frequent contributions to literary journals and other numerous labors of the same general character.

JOHN BATCHELDER of Holliston, Mass., is another example of the kind. Fifteen years ago (he was then more than 30 years of age), his health was very precarious indeed. During the progress of a course of lectures we were giving in Holliston, he was brought to

us, not so much to be cured, as to get our opinion. We were interested in his welfare, and endeavored to encourage him. In short, by a due attention to the laws of physiology and hygiene, he was restored in a year or so, and enabled to return to his labors. He is by profession, a shoemaker. And a firmer, or more enduring, or more muscular man, cannot be found—Mr. Hanaford, himself, not excepted. Both of them, however, are of the strictest sect of Vegetarianism.

Prof. R. D. MUSSEY, of the Medical School at Cincinnati, has been a Vegetarian for some fourteen or fifteen years—we believe, rigidly so. Naturally inclined to corpulency, he has continued in the same state. Considering his age, perhaps it should be said, that his physical vigor and power of endurance has been of late on the increase. In time of the Cholera, in Cincinnati, no man was more faithful to his duties or abounded more in labors.

The last example of the kind we will name now, is that of the famous SYLVESTER GRAHAM. So firmly set and “tightly made” is he, that it would take something more than an ordinary wind to blow him away. He is not fleshy—he is hardly muscular; and yet he is plump and firm, and able to endure beyond most flesh eaters. Yet he is now, if we mistake not, pretty near fifty years of age, and it is scarcely twenty years since he abandoned flesh and fish entirely.

We trust these four cases—names and dates being given—are enough to satisfy all who desire the name of candid inquirers after truth, that even in the case of those who change their habits late in life, firmness of muscle, and some degree of what is usually called fleshiness, is perfectly compatible with the most rigid Vegetarianism. We are not, of course, so sanguine as to expect our objector to redeem his pledge, and become a convert to the new system. His head is much more readily converted than his stomach; and both of them still more difficult of reform.

We would barely add in this place and at this time, that we know of two families brought up for the last fourteen years to Vegetarianism, in whom the muscular system is duly developed, throughout the family. So that if the charge of universal leanness were to lie against the fathers it does not at all lie against the children.

The first of these families is that of Mr. BATCHELDER above mentioned. The eldest is about twenty; the youngest, perhaps, two or three years old. There are seven or eight in all. One perished a few years ago, in a se-

vere fit of sickness. She took medicine, but it seemed to do her no good. She seemed to sink under it. For the rest of the family, no physician or medicine have been needed. And a more muscular, well-developed—we will not say fleshy, exactly—healthful family of children you will seldom find. There are no pale faces on the one hand, and no circumscribed, red cheeks on the other. They have simply a fine flesh color. Yet they eat no flesh or fish, drink no tea or coffee, and use very few indulgencies of any kind.

They are somewhat exceeded, however, in their appearance, by the numerous family of SOLOMON PARSONS, of Worcester. These, for the last fourteen years, have needed no medicine, and have dispensed with flesh and fish. Yet they seem like a new race. They have fine healthy frames, and fine faces. Their shoulders are broad, and their muscles well developed and firm. The boys are farmers, the girls assist the mother. The boys about the ages of nineteen, fourteen and eleven, with their coarse frocks on, seem like men. In the winter they walk to school three or four miles, and return every day; and yet do not at all mind it. Nor are the girls much less efficient.

Our objector may think over this matter. Perhaps he is willing to review the grounds of his opinion. Or if not—if he still doubts—let him come to Massachusetts, and we will endeavor to remove his doubts by ocular demonstration. "Facts are stubborn things."

VEGETARIAN EXCERPTS.

THIS department will be occupied with articles culled from various authors, ancient and modern. Among the former it is well known there are many excellent and powerful testimonies to be found in favour of the Vegetarian System; and we are often agreeably surprised at the humane feelings displayed, and the indignant expressions manifested by some of our best modern writers, when describing the cruelties frequently inflicted on innocent animals for the purpose of pampering depraved appetite.

Selecting what is truly valuable from each of these sources, we shall be enabled to present well authenticated facts, logical arguments and beautiful illustrations to our readers generally, and to those of them especially

who desire to become co-workers in this Vegetarian movement; supplying them with a fund of valuable information that will enable them to understand their principles, and to propagate physical, intellectual and moral truths on human diet, to the edification of those within the sphere of their operations. W. M.

PORPHYRY, a Platonic philosopher of great eminence and fame among the ancients wrote a treatise on Abstinence from the flesh of animals, in which among other excellent remarks, he says:

"1st. That a conquest over the appetites and passions will greatly contribute to preserve health and to remove disease.

2nd. That simple vegetable food, being easily procured and easily digested, assists very much in obtaining this conquest over ourselves.

Give me a man who considers seriously what he is, whence he came, and whither he must go, and from these considerations resolves not to be led astray nor governed by his appetites, and let such a man tell me whether a gross animal diet is more easily procured, or incites less to irregular passions and appetites, than a simple wholesome vegetable diet? But if neither he, nor a physician, nor, indeed, any reasonable man whatsoever dares to affirm this, why do we oppress ourselves with animal food? and why do we not, together with luxury and flesh meat, throw off the incumbrances and snares which attend them?"

PLUTARCH, a Grecian philosopher and historian of great fame, says: "You ask me why *Pythagoras* abstained from eating the flesh of brutes? For my part I am astonished to think on the contrary, what appetite first induced man to taste of a dead carcass; or what motive could suggest the notion of nourishing himself with the flesh of animals which he saw, the moment before, bleating, bellowing, walking and looking about them. How could he bear to see an impotent and defenceless creature slaughtered, skinned and cut up for food? We should rather wonder at the conduct of those who first indulged themselves in this horrible repast, than at those who have humanely abstained from it."

"THE four most ancient orders of priests, the Rahans, the Bramins, the Magi, and the Druids confined themselves to vegetable food, as did the Athenian Prince, Treptolemus, who established the Eleusinian mysteries, and prohibited, by law, all injury to animals."—*London Monthly Magazine*, Feb. 7th 1812.

INFANTILE MORTALITY INCREASED BY ANIMAL FOOD.

BY DR. W. A. ALCOTT.

WE quote from Dr. BRIGHAM's work on the "Influence of Mental Cultivation on Health," at page 42. Dr. Brigham did not claim to be a Vegetarian, nor do we know that he was ever regarded as such by others—his testimony is therefore the more remarkable.

"The activity of most of the organs of the body can be very greatly increased; they can be made to perform their functions for a while, with unusual facility and power. I will dwell a little upon this fact. The child, for instance, may be gradually accustomed to eat and digest large quantities of stimulating animal food, I have seen an instance of this kind; and when I remonstrated with the parents on the impropriety and danger of allowing a child but two years old such diet, constantly, I was told that he was uncommonly robust; and indeed he appeared to be in vigorous health. But soon after this he had a long inflammatory fever, of an unusual character for children, which I attributed at the time, to the stimulatory diet allowed him. This diet appeared also to have an effect upon his disposition, and confirmed the observation of Hufeland that infants who are accustomed to eat much animal food become robust, but at the same time passionate, violent and brutal."

We repeat the sentiment that the foregoing statement is the more remarkable from the fact that it was not given in order to sustain a theory. We beg our readers to remember that Dr. Amariah Brigham was no ordinary man. His high reputation as physician to the insane, was hardly exceeded by that which he acquired by his various writings.

Let those who read the above extract remember that a large proportion of the diseases of infancy and childhood are in a greater or less degree of the inflammatory character of which Dr. B. here speaks—in which there is a tendency to the brain lungs, or bowels, or perhaps congestion. Let them also bear in mind that about two fifths of all who are born in the United States, die under five years of age—equal to a mortality of about 200,000 annually.

Now it were a curious inquiry, what proportion of this 200,000 die for the

causes to which Dr. B. has endeavored to direct parental attention. Is it one-half? Is it one fourth? Or is it three-fourths? But we have no certain data, on this subject. They who consider how abundant flesh and fish are, in the United States, how often children partake of them, how frequently they seem to be vigorous and yet fall victims to acute diseases, will have great reason to fear that the proportion is much greater than it has ever before been supposed. We should not be at all surprised to find it one-half.

But place it at one fourth. This would be a loss of 50,000 annually—equivalent to a loss of two and a half millions in fifty years. Then a proportion of those who die before they reach ten years of age, die from similar causes with the rest, and if the foregoing estimate is correct, it is fair to add to the above number a sixth more, which will swell the awful aggregate to three millions.

It should also be remembered that the force of Dr. B's remarks bear upon the condition of adults as well as infants and children. Those adults who become temporarily robust from the use of animal food, tend to the same inflammatory condition. In other words they live at the expense of life. Or, in other words still, instead of living on their income alone, they spend upon their capital, and thus in the end become bankrupt!

We should be glad to dwell longer on this subject, but the narrow limits of our little sheet hardly permit. We may however take it up at some future time.

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